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[No. I.

COMMUNICATIONS.

ON THE INTRODUCTION OF EVIL INTO THE UNIVERSE OF GOD.

For the following observations, the Editors are indebted to the pen of a superior scholar and an able divine. They believe that they will impart to the reader peculiar satisfaction.

THE rise of evil in Satan, and among his angels, as well as its propagation by him, in the sin and fall of our first parents, has been greatly objected against by men, and, I have no doubt, by fallen angels, as something derogatory from the purity of the government of the Almighty. Difficulties have been urged against the rise of evil, amounting to nothing short of arraiging the justice of God, as if he were the author of evil.

These objections at least admit that evil exists; nor do they deny its introduction into the

Universe of God: and they also allow it to be the nature of rebellion against the Almighty. That the Holy Lord God would not influence his creatures to rebellion against himself, is a proposition that must identify itself with every just idea of the perfections of the Deity. There are, no doubt, difficulties about *the rise of evil*, as well as in relation to all other subjects, with which the human mind is conversant; not owing to the subjects themselves, which, to an infinite Mind must be altogether plain, but to the diminutiveness, and especially to the corruption, of the human intellect. Yet it is presumed that there is as little difficulty as to the rise of evil, as there is about many other subjects, the existence and truth of which we cannot doubt, and of which we may profess there is no difficulty.

To remove difficulties, if possible, from this subject, let it be observed, that men treat of moral evil, that is, an opposition to the being, perfections, and will of God, as if it were a material existence; such as poison, or any thing into which matter enters. And thus it is the belief of many that it was brought into existence by the creation of this material world. With a sentiment such as this, no man can believe any part of the revelation of God. That moral evil is not matter, is evident. It is the act of spiritual, intelligent, and accountable beings, such as angels and men. Considered in this light, the difficulty in a great measure, if not altogether, vanishes, especially when we reflect that both angels and men, beings accountable to their Creator, must be free in their volitions, without which liberty they could not be subjects either of praise or blame.

Is it urged that God, who knoweth all things, must have foreknown the fall of angels, and might have prevented that fall, had he pleased? We answer, this is a position of which we know nothing. Not a sentence to this effect is found in the volume of revelation, which alone reveals to us the things of God. Yet while the sacred book is silent as to making any provision for the objection we name, after revealing the manner in which evil was introduced to the world, its every page unfolds the glory of the Almighty, breaking forth in

all its splendour, in putting to shame the devil and his angels, by the plan of salvation, through his beloved Son, the Lord Jesus Christ, and in taking occasion, from the sin of devils, to introduce a display of goodness and a diffusion of happiness, which becomes a source of unbounded delight.

It deserves to be mentioned, that difficulties equally great with the origin of evil, present themselves to the objector every day, of which he himself is a subject, but which, on account of a censurable self-esteem, creates no interest in his mind. Take, for example, any solitary act of rebellion against God. Objectors against the ways of Jehovah, are his creatures. By Him, in their material and intellectual existence they are supported, and yet they are not only in the habit of breaking his law, that is, of placing other objects in their hearts instead of the Creator, but are living in enmity one with another; and, what is yet more iniquitous, are rejecting the salvation of the Son of God.

The only difference between the introduction of sin into the Universe by the first transgression, and the habitual acts of disobedience by devils and men, that can be alleged, is, that the continued acts are those of depraved creatures, but the first act was that of a creature that was innocent. But in what does this difference materially consist? The one exhibits an inveterate and avowed enemy to God; the other of a crea-

ture who, before his transgression, was holy. The Almighty has no more to do with the one act, than the other; except, as a righteous Judge, to discriminate which of the actors is most criminal, and deserves the severer punishment. Nor is it possible to find any other solution in this case, than by destroying all distinction between good and evil—a favourite employ of fallen men and of rebelling angels.

To Satan we trace the origin of evil. Higher the light of revelation does not carry us. "He is a liar, and the father of it: when he speaketh a lie, he speaketh of himself." The adversary, the devil, and his angels, have exerted their utmost strength in opposing the salvation of men, by the Lord Jesus Christ, as well as by encouraging, through the earth, those false and idolatrous systems, which have augmented and confirmed the ignorance, the transgressions, and the miseries of our species; while believers in the Messiah have, in every age, excited the enmity of Satan and his kingdom. The prophecy has been accomplished: "I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, and thou shalt bruise his heel."

THE FAITH ONCE DELIVERED TO
THE SAINTS.

WE have been favoured with the perusal of a sermon, preached at Worcester, Massachusetts,

Oct. 15, 1823, at the ordination of Rev. L. I. Hoadly; by the Rev. Dr. Beecher, of Litchfield, Connecticut. His text was Jude 3; "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints.*"

After giving an epitome of what he understands to be the faith once delivered to the saints, in which are enumerated the leading doctrines of God's word; he states his reasons for believing it to be such, and points out the manner in which it becomes the churches of our Lord to contend for it. The epitome of doctrines which he has named, he terms the "*Evangelical System*," and its opposite the "*Liberal System*," or that which is embraced by modern Unitarians. As the exposition of proof texts "opens a wide field for evasion, and creates perplexity," he has availed himself of collateral evidence, only with the view of attempting to decide, in this way, which is the correct exposition of the proof texts, the evangelical or the liberal exposition.

1. That the doctrines of the evangelical system are in accordance with the most direct and obvious meaning of the sacred text. By the *obvious meaning*, he means that which is actually suggested, without note or comment, to the minds of honest and unlettered men.

" Interpretation, according to the obvious import, has resulted always in the evangelical system; while expositors, according to the supposed rational and philosophical mode of exposition, have differed indefinitely. It is not the evangelical, but the liberal rule of interpretation, which has filled the world with divers doctrines, perplexity, and doubt. All versions, and all expositions, according to the obvious meaning, of whatever country or age, do substantially agree in the evangelical system; and agree with the understanding of mankind at large who read the Bible. The Bible, for the most part, was written also by men, who understood language only according to its obvious import;—and for the use of men, to whom it must have been a sealed book upon any other principle of interpretation. Add to this, the testimony of the Bible to its own plainness; that it can be read by him that runs; and understood by the wayfaring man though a fool; that it is a lamp to the path; that it furnishes the man of God thoroughly; that it is profitable for doctrine; that it is able to make wise to salvation; that it creates obligation to know the truth, and renders error inexcusable. Now if the obvious meaning of the proof texts be not the true one; and if the true meaning be one which can be seen only by men of classical and philosophical vision; then the common people have *no Bible*. For the book itself teaches *them no*

thing; and the critical expositions of uninspired men are not a revelation. The character of God is also implicated, as having practised on his subjects a most deplorable deception; as having taught them falsehood in their own tongue, and the truth in an unknown tongue; as having required them to abhor, upon pain of his eternal displeasure, what he has taught them, by the only import of terms which they can comprehend; and to love and obey what he has not taught them, by any import of language, which they can possibly comprehend. Was the glorious God ever more scandalized than by such an imputation?"

2. It is the uniform testimony of the Bible, that the righteous love the truth; and that the wicked are opposed to it. If, then, we can decide who the wicked are in the Scripture sense, which system they approve, and which they oppose; we have an inspired decision, which is the faith delivered to the saints.

" It requires no proof but universal observation to support the position, that the irreligious, immoral, and voluptuous part of the community, prefer the liberal system, and are vehement in their opposition to the evangelical system. If this assertion needs confirmation; assemble the pleasure-loving and licentious community of the world:—the patrons of balls and theatres and masquerades:—and let the doctrines of

the evangelical system be preached plainly to them. Would they be pleased with them? Would they endure them? Do this class of the community, where their numbers or influence preponderate, any where, in the wide world, settle and support an evangelical minister; and if they support the preaching of any system of doctrines, is it not substantially the liberal system? Go to the voluntary evening association, for conference and prayer; and which system will you hear breathed out in supplication? Then go to the voluntary evening association for gambling or inebriation, and which system, with its patrons, will you hear loaded with execration and ridicule? When a division is made in a town or parish, by the settlement of a minister of liberal or evangelical opinions; which side do a majority of the pious take, if there be on earth any such thing as piety manifested by credible evidence; and which side do the wicked take, if there be on earth any such class of persons as wicked men—proved to be such by their deeds.”

3. The Evangelical system produces the same effects universally, as were produced by the faith delivered to the saints. In this argument he appeals to matters of fact. The objections raised against the Evangelical system, are the same which were occasioned by the preaching of prophets and apostles—such as the

necessity of evil—that sin is a physical property, transmitted from father to son—that the want of a disposition to love God is an excuse for remaining in sin—that regeneration is mysterious, and impossible—that justification by faith makes void the law—that the sovereignty of God in election and redemption, destroys free agency, and renders unavoidable the destruction of them that perish—that but few, except the ignorant and poor, embrace the gospel. The faith delivered to the saints, occasioned a virulent hatred—so does the evangelical system. The former produced a stricter morality than any cotemporaneous system—so does the latter.

“The faith delivered to the saints produced revivals of religion.

“The preaching of it was attended with sudden anxieties, and deep convictions of sin, and sudden joy in believing; followed by reformation and a holy life. Nor was this the effect of miracles, or itself a miraculous event in the common acceptation of the term. Miracles, merely, produced no such effects. It was under the preaching of the word, that men were pricked in their hearts, and cried out, “Men and brethren, what shall we do to be saved?” And it was by the moral transformation, which attended the apostolic answer to this question, and not by the power of miracles, that the gospel defied op-

position, and spread during the first three hundred years. There was no resisting it. Conviction attended the word; and a joyful obedience to the faith followed. The very chiefs of opposition, exchanged their weapons of annoyance for the shield of faith and the sword of the Spirit.

"And do not the same convictions of sin attend the preaching of the evangelical system; and does it not extend its victories in the same manner? By argument merely we convince few, and reclaim none. But there is an efficacy in evangelical preaching, on the conscience and on the heart; against which nor learning, nor talents, nor prejudice, nor wrath itself, afford effectual protection. Multitudes who virulently hated, and verily thought that they ought to oppose, evangelical doctrines, and revivals of religion, have been convinced of their mistake and sin; and have embraced joyfully the doctrines which they reviled. Many, who preach the liberal system, can bear witness that they have lost, in this way, again and again, the very pillars of their societies. Defections of the same kind are frequent still, and clothe evangelical doctrines and revivals of religion with a terrifying power.

"The faith delivered to the saints was efficacious in the sudden reformation of those who had been long under the dominion of vicious habits.

"The apostle enumerates the

habits of crime, which prevailed among pagans; and then, writing to the church of Corinth, says, "And such were some of you." But, while the liberal despairs, professedly, of any sudden reformation from vicious habits, as against the established laws of the moral world; and is unable to produce any instance in which a vicious person has been reformed, by *abandoning the evangelical and adopting the liberal system*; and, while reformation from vicious habits, is a rare event, if it exists at all, under liberal preaching, it is a frequent event for profligates, on *abandoning their confidence in the liberal system, and adopting the evangelical, to manifest a most salutary and abiding change of character and conduct*. In almost all the revivals of religion, which are now prevailing in our land, there are some to whom it may be said, "And such were some of you, but ye are washed," &c.

"Dr. Chalmers, who preached the liberal system twelve years, and after this the evangelical, says: "And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indig-

nation of the human heart against the pests and the disturbers of human society. Even at this time I certainly did press the reformations of honour, and truth, and integrity among my people ; but I never once heard of any such reformations having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God ; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions ; it was not till I took the scriptural way of laying the method of reconciliation before them ; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependance and their prayers ; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime

made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations."*

"The faith delivered to the saints produced a spirit of missions.

"On the day of Pentecost the number of disciples was one hundred and twenty. And on that day the scales of Jewish prejudice fell from their eyes ; and the spirit of missions descended upon their hearts ; and, in three hundred years, without colleges, or theological seminaries, or the press, or governmental aid ; but, in opposition to its dire hostility, they evangelized the world. And are not the great movements, now making to evangelize the world, conducted chiefly under the auspices, and by the charities of those, who adopt substantially the evangelical system ? Are not all the denominations in the world, who believe in the Divinity of Christ and his atonement, in the depravity of man and his need of a moral renovation by the Spirit, and in the doctrine of justification by faith, and future eternal punishment, more or less engaged in the work of missions ; and is there, in the wide world, a denomination which rejects these doctrines, that is thus engaged ? And is this system, which does nothing to evangelize the world, the Gospel ; and that, which does all that is done in accordance with

* Chalmers' Farewell Discourse, addressed to his parishioners of Kilmarnock, in his series of Discourses, p. 110, 111, 112.

the efforts of the primitive church, another Gospel?

"The faith delivered to the saints produced a piety of great solemnity, ardour, and decision.

"It was a piety, which took delight in the public worship of God, and in private frequent association for religious conference and prayer; a piety, which included a deep solicitude, and made vigorous exertions, for the conversion of sinners, and experienced peculiar joy in the event; a piety, which espoused openly the cause of Christ, encountered obloquy and the loss of all things, and stood undaunted in the face of danger, and produced joy unspeakable in the hour of death.

"And is not this, precisely the same cast of piety, which the evangelical system does, and which the liberal system does not, produce? Is not the deeply serious cast of the one regarded as constituting the evangelical, a gloomy religion; and the lighter cast of the other as giving to it vastly the preference on the score of cheerfulness? Is not the ardour of the one, stigmatized as enthusiasm; and the cool, deliberate, intellectual cast of the other, regarded as giving to it the enviable pre-eminence of a rational religion? Does not the one delight in, and the other deprecate, frequent voluntary associations for religious conference and prayer? The one ridicule the supposed work of sudden conversion by the Spirit of God; and the other hold it in the highest

estimation? Do not the converts to the one system, as far as they are called to it, disregard obloquy, and endure persecution? While, "throughout our country, a very large proportion of those men, who, for their talents, and learning, and virtues, have the most influence in the community, are dissatisfied with the Trinitarian and Calvinistic form, in which they have had religion presented to them; but are *prevented from making a public avowal of their opinions by an unwillingness to encounter opposition and obloquy, and loss of confidence, and the power of being useful.*"—Are the sentiments which these men, "*all over our country,*" are supposed to prefer to the evangelical system, *The faith once delivered to the saints*; which, in the primitive church, produced a love to Jesus Christ so ardent, an avowal of his doctrine so undaunted, and an enterprise so efficient, as moved onward from conquering to conquer, through good report and evil, through honour and dishonour, through fire and blood? Alas! how is the gold become dim, and the fine gold changed?—But is it so? Is that the primitive faith, which produces none of those consequences; and is that another and an opposite faith, which produces them all?

"With respect to the manner in which cordial believers in the two systems die, we have only to say, that generally, professors of religion of evangelical opinions who have in life adorned their

profession, approach their last hour without fear and with great composure of mind, and with cheerful resignation. In some instances they, even as the apostle Paul did, desire to depart and be with Christ; and not unfrequently their views and affections and anticipations of glory, render them exceedingly joyful in the last hour. Now we ask, and refer for an answer to every man's observation, is this the manner in which liberal opinions enable those to die who cordially embrace them. If some of this description meet death without fear, are not far greater numbers terrified at his approach? If some are tranquil, are not more agitated? If some manifest resignation, do not a far greater number cling with unyielding grasp to life, or manifest only the resignation of necessity? And are there any, who, by the liberal system, are inspired with such love for Christ as to desire earnestly to depart and be with him: and especially are there any whose views and affections and anticipations of glory render their death bed a scene of the most exalted joy?"

In speaking *negatively* of the manner in which the churches of our Lord should contend for the faith, the author remarks,—that Christians should not attach themselves exclusively to any political party, or take a deep interest in political disputes.

"No party is so exclusively right, as to render it safe, for any

man, to commit his conscience to its keeping, and act implicitly according to its dictation. Nor can any party, in a popular government, be sufficiently secure from change, to render it safe, to identify with it, the interests of religion. Beside, if Christians enter deeply into political disputes, they will be divided, and one denomination arrayed against another, in their prayers and efforts; and one Christian against another, in the same church. A spirit of party zeal creates also a powerful diversion of interest and effort from the cause of Christ: creates prejudices in Christians one against another: and in the community against the cause itself. Annihilates spirituality of mind; prevents a spirit of prayer, and efforts for revivals of religion: and renders Christians the mere dupes, and tools, of unprincipled, ambitious men. No sight is more grievous or humiliating than to see Christians continually agitated, by all the great and little political disputes of the nation, the state, the city, and town, and village, toiling in the drudgery of ambition, and flowing hither and thither like waves which have no rest, and cast up only mire and dirt. I am persuaded that there has been utterly a fault among Christians in this thing; and that there is no one particular in which it is more important that there should be a reformation."

In another place, he says—"The faith delivered to the saints must be maintained by literary

institutions, regulated and controlled by its sanctifying power."

"The opinion that God has dispensed with learning and talents as auxiliaries in the work of defending and propagating the faith, has been adopted hastily and without reason. The foolishness of preaching by which he saves, is not foolish preaching; and the weak things which he employs to confound the mighty, are not uncultivated intellect and ignorance. The principal defenders of the faith in the primitive church, were men of vigorous minds and extensive knowledge. The apostles could speak in every tongue; and, besides having been instructed by Christ, were, by the Holy Ghost, reminded of his words, and taught what to say. Augustine was, in his day, a host. Luther and Calvin were men of might. And the reformers generally had the advantage of their antagonists in literature and science. That none should preach the gospel who have not had the advantages of a liberal education, we do not assert nor believe. But that such should be the ordinary qualifications of ministers, we do steadfastly believe."

The whole discourse possesses superior merits; every part abounding in scripture sentiment, expressed in that terse and simple style for which its excellent author is justly celebrated. He has said that the writings of Augustine, Luther, Calvin, and Edwards, have been to error, what the mounds and dykes of Holland

have been to the sea. The same may be said of himself with regard to those errors which reject the revelation of God relative to the Son of his love.

Address to the Theological Students in Philadelphia, previous to the removal of the Institution in that city to its present location on College Hill, D. C. July, 1821.

MY YOUNG BRETHREN,

THE period has arrived for your leaving an Institution, in which most of you, for the last three years, have been actively engaged in the pursuits of literature, with a special reference to those sacred services, which you are desirous should constitute the business of your earthly existence. The memory of the hours in which you have been "studying to become workmen approved of God," your hearts will cherish for years to come. Your amiable tempers, your incessant application, your Christian deportment, your pious zeal for the promotion of the kingdom of the Redeemer on the earth, will, by my worthy associate in your instruction, and myself, be remembered with conscious satisfaction, while life shall continue. You have seen the institution in all the weakness and anxiety of infancy, and leave it in the possession of that juvenile vigour, which it will be your ambition and consolation to promote.

About to enter on the active

and responsible career of ministerial life, permit me to offer you a few ideas, which I trust your understanding will approve, and your piety make use of as the counsel which a parting moment suggests.

The work before you is of the most solemn importance—a work denied to angels. You have to impress on your species a sense of their moral defection, the enormity of their guilt, the dismal stain of their depravation, the insufficiency of human agency to effectuate their recovery, and the dreadful, yet righteous and unavoidable results to which a career of transgression exposes. You have to develop the ancient decisions of Infinite Mercy, to disclose the system of salvation which the outlines of prophecy, and the veiled but impressive system of shadows and types, in the earlier ages of our world, intimated to man. You have to proclaim the glories of Him, who, though rich, for our sakes became poor, that we through his poverty might be made rich—to teach the necessity of the renovation of the heart, of faith in a Mediator's name, and of a holy conversation, to prepare a sinner for the Paradise of God. You have to encourage the bosom oppressed with iniquity—to cast its onerous affliction on the Lord Jesus—to cheer the believer amid the temptations and discouragements of the pilgrimage he is pursuing, to arouse the slumbering professor of the gospel into life and ex-

ertion, and to train up regenerated men for glory and immortality.

That in this sacred work you may abound and succeed, cultivate a conviction of your own insufficiency, and by fervent supplication entreat the Lord, whom you serve, to afford you the instructions of his Divine Spirit, and the stimulating influence of his grace, that you may comprehend the import of the oracles of God, and continue, instantly, in season and out of season, to preach the word to your fellow men. Imagine not that your release to-day from the duties of the Institution, is to be regarded as the close of studious application. If you would attain to eminence in your holy profession, you must continue to labour while life shall endure. Read much. Let not your knowledge of the languages in which the scriptures were originally written, be suffered to decay. On the contrary, render yourselves more and more familiar with their construction and force. While you value the Bible as the source of theological knowledge, you will find it conduce to your advantage to drink of those lateral reservoirs which enlightened expositors have dug out. Draw from the page of history whatever can illustrate the visions of prophecy. Be masters of every manly and beautiful criticism that is offered for the refuting of the creed of the infidel, and the improvement of the taste of your hearers. Value highly the writings of our best commentators. The Rabbin-

ical quotations spread through the writings of the laborious Gill. The easy and practical inferences of the ingenious Henry. The judicious and elegant criticisms of the pious Doddridge. The frequently borrowed, but abundant and well selected observations of Burkitt. The wise and original remarks of Poole in the 1st volume of his annotations; and the no less pious ideas of his continuator. The sober reasonings of Scott; and the occasionally eccentric but frequently useful conceptions of Trappe and Clarke—with a multitude of others, will enlarge the sphere of your information, and furnish an opportunity for judicious selection.

In your preparations for the pulpit, never be satisfied with the offspring of a moment. Such productions, like the ephemeræ of the natural world, may be expected to be short-lived and useless. Accustom yourself, and especially in the morning of your existence, to careful and laborious preparation. If I may use an old but happy allusion to the services of the ancient dispensation, let the oil you bring into the temple be beaten oil. The present is the spring of your ministerial character, and your harvest will bear, with a Divine blessing, an exact ratio to the labours of seed time. You will reap the solid advantages of early industry, when domestic and ecclesiastical toils shall have so filled your hands, that your leisure for study shall have become materially diminished.

Early studies are, to the mind, what early temperance is to the body. They return a hundred-fold the blessing of virtuous habit and sound constitution.

Beware of the risings of a pedantic temper. Illustrate the worth of your improvements, by the humility which they shall have created. Our Institution can suffer from no source a higher disadvantage than from the vanity of its alumni. Let it be seen that the knowledge you have acquired has made you more amiable, more condescending, more self-denying, than the want of such information ever could have effected. The young preacher, who feels and acts under the impression that he is less than the least of all saints, may seem to sink, but he sinks only as vernal tides, to rise with augmented current.

Be not hasty in the choice of a station for life. Endeavour not to control, but to obey, the providence of God. His cloud, shady or illumined, will teach you when to journey, and where to pause. Be careful in the estimates you form of human approbation and censure. Study the sources whence they spring, and let neither so far prevail over your judgment as to enrapture or depress you. Value the testimony that you please God, above every other consideration.

Imitate the primitive preachers of the gospel as to the theme and manner of your public ministrations. Study attentively the cha-

racter of that illustrious model, who said to his hearers, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Pay strict attention to the affections of the heart. Send into everlasting exile, the spirit of ambition and pride. Be gentle and kind towards all men, and especially towards your brethren in the ministry. Revere their age, their talents, their heavenly mindedness, their fidelity, their jealousy for the Lord of hosts; and recollect, that, while such ideas are cherished, your attainments in literature will contribute to your usefulness; without these, they will profit you nothing.

Remember, my young brethren, that it is the avowed aim of your existence to be useful. Endeavour to be serviceable to pious young candidates for the ministry, approved by the churches, by introducing them into those grammatical and other studies which the Institution delights to recognize, and which will contribute as much to the establishment of your own literary improvements, as it will prepare the way for theirs. I need not remind you that the Institution which has led you thus far up the steep of mental refinement, is justified in hoping that her maternal endeavours will be followed with filial affection and support.

And now, my dear young friends, in behalf of the Board of Managers of the Baptist General Convention, and of those who

have contributed to your subsistence or education, I have to bid you an affectionate farewell. Bear with you the assurances of our most sincere attachments, and of our readiness to every future service that can promote your usefulness, respectability, or comfort. The Lord be with you, the Lord bless you, and make you a blessing. Amen.

RELIGIOUS.

FOREIGN.

INDIA.

THE following intelligence is given in a Calcutta journal:—

"This year being the seventh year, an immense collection of natives, chiefly of that description called Nagas, assembled at Allahabad for the purpose of the Septennial bathing. It was apprehended that some disturbance would have taken place; but nothing of the kind has occurred; and the fair has gone off much more quietly than is in general the case. Not a single instance of suicidal sacrifice has taken place; and it is delightful to know that the natives this year voluntarily asked for religious tracts, which they seemed very anxious to peruse. It is evident that idolatry is giving way, and falling greatly into disrepute amongst the natives themselves."

In Bengal, for a number of years, the success of Christ's religion has been gradual, and its converts more numerous and more respectable than the enemies of missions are willing to allow.

The cause of truth advances with a constantly accelerating progress, "which promises to continue and increase, and opens before the patrons of missions a most pleasing prospect." Dr. Carey in a late letter says:—

"The most prominent, and one of the most encouraging things in the present state of Indian Missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and, I believe, sincerely love one another; this is also the case with the Independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers. The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success."

GREAT-BRITAIN.

Extract from the Nineteenth Report of the British and Foreign Bible Society.

THE British and Foreign Bible Society, through the favour of Divine Providence, has existed and prospered for nineteen years. It is now deeply rooted in the affections of the religious public. Bishops, nobles, and princes, adorn it with their patronage; munificent donations have been received from the wealthy; literature has freely opened her invaluable treasures; eloquence has poured forth her animating strains; industry has travelled from kingdom to kingdom; and piety has not ceased to implore and to obtain the indispensable blessing of the Almighty.

Among the happy results of its arduous and continually increasing labours, may be enumerated—

the establishment of seven hundred *Auxiliary and Branch Societies*, and a thousand *Bible Associations* within the British dominions, and of eight hundred similar institutions in foreign countries; the expenditure on the sacred object common to them all, of nine hundred thousand pounds; the dispersion of four million Bibles and Testaments; the aid afforded or promised to the printing of the entire scriptures, or integral parts of them, in a hundred and thirty nine languages and dialects, in eighty-eight of which no part of the scriptures had been printed previous to the formation of the society; the spiritual instruction, comfort, and benefit, thus offered to an unknown multitude of accountable and immortal fellow-creatures; the harmony of feeling, without compromise of principle, thus diffused through all religious denominations; and the exhibition of a glorious example of zeal and love, imitated as well as admired in every quarter of the globe.

WEST-INDIES.

Dominica.—Mr. Catts, in a letter dated May 29th, 1823, says:—

"It affords me pleasure to state, that our new chapel was opened on Lord's day, the 11th instant. To us it was an occasion of no small interest; and, I believe, our friends in general partook in our joy. The Right Hon. the Earl of Huntingdon, with his usual zeal and condescension, did us the honour of attending the forenoon-service. His lordship was accompanied by his daughter, Lady Selina Hastings, and several most respectable ladies and gentlemen, amongst whom were the Chief Judge, the Hon. A. Gloster, and the Attorney-General the Hon. W. Blane. The time was solemn as well as joyful, and, I trust,

will be remembered with good effect. In the group of worshippers, I could not but observe the negroes, whose sable faces, washed with the tears of gratitude, formed a striking contrast, to those countenances whose sparkling eyes expressed unfeigned delight. The building seems to afford general satisfaction. The services of the day were conducted by brother Harrison and myself. I preached in the forenoon from 1 Kings viii. 27. Brother Harrison preached in the evening an appropriate sermon from the latter part of Exodus xx. 24. The collection amounted to £60 currency, which makes the contributions towards the chapel, in all, nearly £1000 currency, about half of the whole cost of erection and purchase of land. The congregation, since the opening, has been good, and promises to continue so, especially on Sabbath evenings. The pews not being quite finished, are not yet rented, but I believe the applications will be very numerous.

A few days ago, his Lordship the Governor informed me of his intention of making provision for supplying the whole colony with the means of grace, according to the religious professions of the different quarters of the island, whether Roman Catholic or Protestant.

A Church Missionary Auxiliary Society has recently been formed here. Mr. Dawes, the agent of the Parent Society, has opened a day school in this town; others are likely to be opened in the country for the benefit of slave-children.

Mr. Laing's estates continue to be visited regularly by brother Harrison, and afford considerable encouragement. Several of the negroes have lately joined the Society; and many, who have been members for some time, walk worthy of their high vocation. The children are regularly catechized on the different estates, when the missionary pays his preaching visits.

Our Societies are generally in a good state. We are adding a few in every

place, and some have lately found peace with God. If we could only give the country places service once a fortnight, and visit the estates in rotation as often as might be practicable, I have no doubt but the English part of Dominica would be a fruitful field, amply repaying those who give, those who pray, and those who preach. May the Lord be favourable to this people, and supply their spiritual wants."

In a late discussion in the House of Commons, on Mr. Buxton's motion relative to the slave-population of the West Indies, Sir George H. Rose called the attention of the House to the moral condition of that class of our fellow-beings, and to the necessity of promoting their religious instruction.

"Sir George observed, that enough had now been said to show the practicability of effecting the conversion of the negroes, by following up the beginning thus made; that besides these considerations of the highest nature, there could be no doubt of the power of Christianity to effect the objects of the House in favour of the negroes, when it shall be general in the West Indies; that slavery could not stand against real and universal Christianity: that obstacles to the emancipation of the slaves, now multiplied and most serious, must vanish before it; that he could, were it not to trespass too much on the time of the House, give proofs that the improved religion of the slaves already reflected a light upwards, and acted on classes of society above them, and produced new feelings, and a new impulse;—and that in one island, where the greatest progress had been made in evangelizing the negroes, institutions were actually in progress, of which the West Indies would not have been regarded as susceptible a few years back. But he was bound to show that he was holding out no illusive hope; a regular improvement in the feelings of the West

India Proprietors and of their Attorneys, was in rapid progress, as demonstrable by various facts."

Sir George Rose has, since this debate, embodied and enlarged these views in an interesting pamphlet "On Converting the Slaves in the West Indies to Christianity," with Appendices, containing various Facts and Illustrations, both as to the moral state of the negroes and the success of missions. We have room only for the conclusion.

"Those, who have had the patience to read thus far, may object to me, that whilst I have gone into some length upon one of the professed objects of this letter, the means of bringing the slaves to Christianity, I have not, specifically at least, examined the importance of so doing. I might excuse myself by saying that this importance is clearly and evidently to be inferred from various facts alleged, which show, from what condition, to what condition, the slaves are brought by the Gospel. But I would also distinctly reply, that both in this letter and in the appendix, their deplorable moral state is delineated; and I would ask, whether it is important for the relief of the conscience of an enlightened nation, that this condition should be ameliorated? Again, it is a truth, but too well established, that the value of all West Indian property has experienced a great depreciation through the diminution of the yearly returns of the estates. It is important then to bring the idle, debauched, and thoughtless labourers on these estates, to such a frame of mind as shall ensure their honesty, frugality, and industry. Farther, when the political interests of the nation are to be had in view, I would request that the financial, commercial, and military value of these settlements may be duly weighed; that the statistical accounts of the different classes of their population be examined; that a map of the main land of America and of the neighbouring West Indian Islands be explored; that it be considered, by

whom those islands are inhabited; that the general tendency of the feelings of mankind in the present day be taken into account; and that it be then determined, whether it is not of importance, that the great mass of the inhabitants of the sugar colonies be brought from stupid ignorance, thoughtlessness, and superstition, which must leave them without a rational motive for action, and a prey to every delusion and seduction, to order, obedience, and dutiful submission to their superiors, and to the state, as matters of imperative conscience. All this done, I might assume, that it is Christianity which alone does, and can afford, the solution of the problem before us, which is, by what purifying and regenerating process the slave is to be moulded afresh, and renewed, as it were, in his heart and mind. But I will confine myself to remarking, that Christianity does, as it is made to appear, produce these effects upon him, and has produced them; and that, therefore, in so far as it is important to operate those advantageous changes in the moral condition of the slave, which I have described, so far is it important to persuade him to receive, and adopt as his own, the religion of the Christian, because we know no other road by which this end can be attained, because no other has ever been heard of. It appears to require no higher powers of intellect, and no more refined exercise of them, than are necessary to induce us

... . puteum vitare patetem:

to lead us to have recourse to the only means as yet found out, for putting an effectual stop to a mischief highly dangerous in its nature and extent. Let us recur again to analogy between the moral and physical world, in the shape the most illustrative of the case to be treated, and imagine a direful pestilence to have raged above one hundred and fifty years with unabating virulence, pitilessly baffling all the art of medicine, until at length a safe and easy

remedy is discovered. Then let us picture to ourselves one of the probable future victims of its ravages, beseeching those exposed to the common peril to dash the healing and saving draught from their lips, in order that they may await the more uninterruptedly the chance of the next century and a half producing some other antidote to this desolating plague. We shall have no great difficulty in determining what verdict would be pronounced by a jury summoned to decide on the soundness of his understanding, and in what space of time that verdict would be given.

"Under these circumstances, I venture the more confidently to urge in conclusion, that a great and most encouraging beginning has been made in the conversion of the slaves in the West Indies to Christianity; that we can at once pursue it on a very wide and enlarged scale, if the necessary pecuniary means are furnished; that there is a prospect of new arrangements in our local church establishment being effected, with a view to promote it; that from the progress already made in a few years, there can be no doubt, that such an impulse being given as may now be afforded, the machinery for promoting the diffusion of the Christian religion will act with accelerated force, as conversion naturally multiplies to itself the means of self-extension; that the heathenism of the slaves, such as we have seen it to be in its nature and accompaniments, whilst it reflects great dishonour on our nation, and is a foul reproach on our own Christianity, opposes, so long as it exists, an insuperable object to all real amendment of their condition; that we, humanly speaking, have in our own hands the power to put an end to that heathenism, and, consequently, to remove that obstacle, and to remedy this crying and perilous evil; that we have to determine, whether we shall avail ourselves of the means which we possess so to do, or whether, enthralled by listlessness or

prejudice, we shall adjourn the decision to a morrow which may never dawn upon us."

DOMESTIC.

In a letter from the Rev. James A. Ranaldson, dated Claiborne, (Alabama) Nov. 28, 1823, it is stated that a "Baptist State Convention" was formed in Alabama, on the 28th of October, 1823. The delegates from the several societies of counties, congregations and villages, met at Greengborough,—adopted a constitution;—elected a Board of Managers, and appointed fifteen Domestic Missionaries, allowing them one dollar per day for six weeks active service in the year, among the destitute in that state and in West Florida. In seventeen counties, societies have been formed, Auxiliary to the State Convention, and, "indeed," says Mr. R. "preparations are making to organize them in every county in the state."

Nearly the same number of "Ladies Societies" have been formed for the same benevolent objects. The "State Convention" has passed a resolution to furnish each of her Auxiliary Societies with a copy of the "Latter Day Luminary," with the desire of making them "Reading Associations," as well as Mission and Education Societies.

Upon the great judgment and foresight exhibited in the systematic establishment of these benevolent Institutions, we need make no comment. It is highly desirable that each state should display the same zeal and the same unity of object and effort for the advancement of the great objects contemplated by the General Convention. As the Bap-

tists all profess to have "one Lord, one faith, one baptism," so they should have union of views relative to the best methods of advancing the cause of the Redeemer. They have about 3500 churches, 2500 ministers, three Theological Seminaries, and 300,000 communicants. Such a respectable host, united under the banners of a Saviour, in invading the empire of darkness, cannot fail of the victory.

We publish, with pleasure, the Constitution of the "Monroe County Society." In this we have a specimen of the sentiments and spirit which prevail among the Baptists of Alabama, relative to Missions and Education; for Mr. Ranaldson says, "this Constitution has been adopted by other counties, also by the Societies of congregations and villages."

CONSTITUTION.

IMPRESSED with a sense of the importance of aiding the cause of the Gospel, we conceive it proper to associate for this purpose, under the title of "The Missionary Society of Monroe county."

1.—The objects of this Society, are to promote *Gospel Missions*, foreign and domestic, and to assist the *Education* of indigent young men called to the gospel ministry.

2.—It shall be at the option of each member, to designate to which of these objects his subscription shall be applied, and whether to subscribe a small sum *annually*; or a donation in money, or in some article which may be conveniently spared by the donor, and usefully applied to the object designated. Fifteen dollars* shall constitute a *membership for life*.

* *Life Membership* in the Ladies' Charitable Societies, is usually \$10:—In the Branch or County Societies, \$15:—In the Mississippi Primary Society, \$20:—and in the Mississippi Education Society, \$50.

3.—A Secretary, Treasurer, and Board of Solicitors, shall be chosen at each annual meeting, to continue in office till successors are appointed.

4.—The Secretary may, when necessary, call a meeting of the Society, and audit the Treasurer's account, which shall at all times be open to the inspection of every member.

5.—The annual meeting shall be held at the time and place agreed on, and the Secretary, in behalf of the Board, shall invite some minister to preach on the occasion, when a collection shall be taken by one of the Solicitors.

6.—It shall be the duty of the Solicitors to obtain subscribers to this Constitution, and to collect the dues, and pay them over to the Treasurer, at, or a short time previous to, each Annual Meeting.

7.—Funds not designated by the donors to any particular object, shall be divided between the support of *Missions* and the *education of Ministers*. The funds for *Missions*, shall be paid over to the Agent or Treasurer of the Baptist State Convention in Alabama; and funds for *Education*, shall be paid over to the Agent of the General Convention, to constitute a Scholarship in the Theological Department of the Columbian College at Washington City.

8.—Any amendment may be made to this Constitution, at an annual meeting of the Society, by the concurrence of *two-thirds* of the members present.

Appended to the preceding Constitution, we received the following spirited "Circular." We could wish that the same animating sentiments were felt in every part of the Union.

CIRCULAR.

THIS is the "era of good feelings," when men, formed for Society, are willing to associate for the purpose of doing good. It is the age of *light*, and *zeal*, and *charity*. It opens as the morning—is it not the dawning of the Millennium?

The Sun of Righteousness is rising, at once in both hemispheres, "with healing in his wings;" and many, awaking from the long sleep of Pagan darkness, are running to and fro to disseminate knowledge—saving knowledge. Many, who had buried their Lord's money, amidst earthly cares and the rubbish of a sinking world, are now cultivating their talents. Missionaries are sent to the uttermost parts of the earth with "the glad tidings of the kingdom of God." The isles are waiting for his law—Ethiopia stretching out her hands—nations rising to meet Him—kings bowing to his sceptre, and queens are nursing mothers! Let every virgin in Christendom *arise*, and "trim her lamp" for the coming of the bridegroom, and "wisdom" shall be "justified of *all* her children."

The objects embraced in the preceding Constitution, we conceive to be most worthy of patronage from the *wise*, the *good*, and the *great* of every order in civil and religious society. They cannot be illaudable in the view of the philanthropist; they will not be *neglected*, much less *despised*, in the heavenly feelings of the Christian. The accomplishment of objects so truly evangelical and philanthropic, is worthy of the highest efforts in concert; directed—

First, to *Home Missions*.—A statement furnished by the Agent of the Mississippi Missionary Society, should not be wholly suppressed from the view of those who may be associated for the purpose of promoting Gospel Missions. Having travelled, the last year, more than 4300 miles; and visited *twenty-six* cities and villages in these *three* south-western states; the result of his own observation and inquiries, is, that a great portion of the country of which we have the felicity to be citizens, is, in reality, good *missionary ground*. Whole counties, and parishes, and many of our villages, are without a settled minister. Two of the principal cities, New-Orleans, and Mobile,) feel the want of

more labourers;—Natchez, may be said to be richly supplied with churches and gospel ordinances, as also a few villages, in each state;—but, mournful to tell, there are families in Louisiana, which have not yet heard the *first* gospel discourse! are they to be neglected and lost, because they are supposed to be rich! There is, indeed, a necessity for great exertions to be made at *home*. Arise, from the couch of repose; and let that charity which "begins at home," look with heavenly temper on *Foreign Missions*.

The benevolent efforts of this enlightened age, are not limited to *domestic* good. This would be too *selfish* for that charity revealed as the more excellent way," which "seeketh not her *own*;" but embraces the whole human family, without distinction of *colour* or *country*, of *friend* or *foe*,—"a charity no less ennobled by its objects, than sanctified to its means; which enriches those who bestow, as well as those who receive;" while it commends, to every man's conscience, by lovely example, its most favourite axiom, that "It is more blessed to give than to receive."

Your attention is particularly invited to the Indians:—once *hostile*, but now ready to receive the ambassadors of Christ; a mission is established among the Creeks at Tuchabachee, (Alabama) styled the "Withington station," under the superintendence of Rev. Lee Comper. Another at Valley Towns, among the Cherokees; and others further north, among the naked tribes of the cold forests in Indiana, Illinois, and Michigan.

A darker race has equal claims to the feelings of humanity:—Two missionaries have been sent out with the Colony to Africa; and Paul, (of Boston) has been lately sent out as a missionary to Hayti. Surely, American citizens will not be found backward to afford the kindest retribution to the original *proprietors* of their soil, and to the *tillers* of their ground.

And now, lift up your eyes, and look beyond Samaria, "on the fields" in Burmah and Arracan, "white already to harvest." There, some of the first dear missionaries of the cross, sent from America to the distant shores of Asia, have toiled with success, amidst dangers, privations, and hardships.

With so many important stations already occupied—and yet, so many *thousands* at home, and *millions* abroad, destitute of the word; who can deny that the harvest is great? and, while young labourers, preparing to enter these fields, are asking for help to complete their education, who does not feel the importance of cultivating the talents consecrated to the ministry?

During the last year, *thirteen* Societies have been formed, auxiliary to the Mississippi Missionary Society, and to the objects of the General Convention. As these are in different states, and remote from each other in their situation; it appears advisable to form in each state one *primary* Society, or rather a "State Convention," composed of delegates from the respective Associations, and *auxiliary* Societies.

A State Convention formed on this plan, would be found best adapted to that admirable system of organization, which has been adopted by the "General Convention of the Baptist Denomination in the United States." It will bring together the wisdom, piety, and talent of the Denomination; promote brotherly correspondence throughout all the churches; and contribute more effectually to the furtherance of the gospel. It cannot interfere with the rights of any, as every thing done is entirely *voluntary*; which perfectly accords with the republican principle of the Gospel, and is also sanctioned by the example of the primitive *apostles, elders, and brethren*, in convention at the Capital of Palestine.

Some, choose to apply their subscriptions to *Missions*,—others, to the purposes of *Education*. All, whose hearts

are expanded with humane feelings and Divine love, may be gratified with the opportunity of doing good in every way.

As the Theological Institution has been located at Washington City, the centre of Union; it is thought most desirable for the Societies of each State, to apply the funds designated for Education, to the establishment of one *Scholarship* or more in that department of the Columbian College, (D. C.) the interest only of which shall be applied to the education of beneficiaries, who may, in Divine Providence, be sent to the Heathen, or to Christian states which need them, and reward their immediate benefactors, even in this life, thirty, sixty, or an hundred fold.

Glorious objects are before you;—glorious things are promised. Let the Solicitors of the respective Societies, invite, with *earnest* desire and meekness of wisdom, invite many to the help of a cause so excellent in its nature, so beneficent in its design, so glorious in its accomplishment. When the humble, devoted servants of Christ act in concert, they are mighty in the march of truth—"terrible as an army with banners."

Approved by the Auxiliary Committee at Claiborne; and signed in behalf of the several Societies.

J. A. RANALDSON, *Agent*.
Claiborne, (Ala.) August, 1823.

BETHEL FEMALE MITE SOCIETY.

Extract of a letter from the Secretary of the Royalton and Bethel (Vermont) Female Mite Society, to the Treasurer of the General Convention, dated September 4th, 1823.

"IN November, 1819, a few females knowing the lamentable situation of those who have long sat in darkness, were, we trust, impressed with the same spirit which caused Nehemiah to rebuild the broken walls of Jerusalem, and said one to another come, "Let us arise, and build," peradventure we can

hold a weapon, if we cannot labour! But our adversaries said, What can these few females do? even that which they build, if a fox go up, he shall break down their exertions! But we have this assurance, that the God of Heaven will prosper us. We are authorized in Sacred Writ, to pray for ALL MEN; likewise to show our *faith* by our *works*. If Christians, it will be our privilege thus to do: and when the *urgent* cries for help salute our ears, shall we then by our remissness be found *traitors*?

The Sun of Righteousness has risen in the east, and His glory is gone *forth*. Well may we exclaim, Hail, auspicious morn! whose sun has risen to set no more; whose cheering influence shall dispel the clouds of sin, and hush the direful conflict of Satan.

The time will shortly arrive when the stone which is cut out of the mountain, will fill the whole earth. We do not labour without an assurance, *it will fill the whole earth*. Means, or cause, must go before an effect; and highly favoured of the Lord, are that people, who have the means or are the happy instruments in taking away the stone, that the *dead body of Lazarus may come forth*.

The purposes of God are immutable; and should we not be encouraged in well-doing when we consider that those purposes are to be accomplished through us Gentiles, who were once strangers to the commonwealth of Israel? May the happy *era* soon arrive, when all Christians, whether of the interior, or polar regions, shall say with united voices, "*we are engaged in one great work*." If, by our feeble exertions, one idolatrous worshipper should be brought to the knowledge of Jesus of Nazareth, is it not worth a life of self-denial? We are not prohibited the comforts of life, nor the pleasures of social intercourse, but, to dedicate a lamb from our flock, or "*the first ripe fruit*" of our fields, is our indispensable duty. Is there one mother in Israel who does

not wish for the salvation of those under her care; and will not that desire extend to those who have never so much as heard of a Saviour? If so, may they arise, and if alms are not in their power to bestow, may they, like the woman of Samaria, proclaim, "Come, see a man that told me all thing that ever I did. Is not this the Christ?"

If the bleeding cause of Heaven will not find a friend in the bosom of Christian females, suffering humanity must plead in vain. Shall we be remiss in a cause in which our Holy Champion has gone before, and paved the way to ensure us the victory? Shall we refuse that self-denying charity which marked His character? Is it possible we can do too much for the cause and character of Him, whose blood flowed that a wretched world might live! Let us arise, while it is day, for the night cometh when no man can work.

In behalf of the Society,

MARCY BILLINGS, *Secretary*.

N. B. We send enclosed the small sum of \$8 00, which we wish to be at your disposal. Likewise a small box of clothing, which we hope will benefit our Indian Missions.

A GOOD EXAMPLE.

A gentleman in Greenbush, New-York, writes:—

"THE last season, in beginning my spring's work, I set a half acre of ground apart for God, and planted it, and the Lord was pleased through this means to enable me to do something for the up-building of his church here, and not to interfere with my family's wants, by giving me as much as if I had not done it,—besides giving me the satisfaction of presenting you with a little mite [ten dollars] for the support of our dear brethren in the cause of missions; and, O! that the Lord would accept it as a cup of cold water in his name, because they are his disciples. I am in hopes to continue the practice of setting something

apart yearly, the Lord enabling me so to do, for I do not feel willing to stand idle, and say no man hath hired me. In this day of wonders, seeing God is so willing to bless the works of his people, —Oh, that the brethren would arise and bring in their tithes and offerings into God's store-house, and prove him therewith, and see if he would not pour us out a blessing, so that the world could not contain it."

Letter from the Rev. Mr. Leonard, Albany, New-York, to the Treasurer of the General Convention, dated November 11, 1823.

DEAR BROTHER,

I enclose \$10 00, it being a widow's mite, transmitted for the Foreign Mission, from the Dorset Female Mite Society, Vermont, sent by the Rev. Mr. Fuller. I trust, "it is sanctified by the word of God and prayer," and most sincerely hope that this and all other donations for the same object, may be crowned with the blessing of the God of Missions.

MISCELLANEOUS.

WORSHIP OF DEMONS.

THE following remarks on the devil worship performed in Ceylon, furnished by the Rev. B. Clough, lately returned from that island, have been sent us from England. We give them entire, as being the most satisfactory and particular account of that awful species of superstition which has yet been published, and as calculated to awaken livelier sympathies in behalf of a people so fearfully and so literally under the sway of the god of this world!

"In Ceylon, there exist, at least, five distinct systems of heathen idolatry; namely, *Braminism, Buddhism, Capoisim, Bahism, and Yakadurism*: and a minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted heathens.

"One form of Singhalese idolatry is called *Yakadurism*; the literal meaning of which is, *The expulsion of devils*: but when the whole round of its ceremonies is considered, it properly means, *The worship of devils*! Whether such a form of idolatry does really exist in any part of the heathen world, has, I am aware, been called in question. That people, at a distance from the spot where such scenes are practised, should entertain doubts, is not to be wondered at; for, on the first annunciation of so deplorable a fact as that of the devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human wo at all credible. But this paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed:—and it is hoped that a testimony of this kind will give additional weight to similar statements which have been often made in missionary and other communications from that part of the world. Therefore I now state, and I wish it to be heard in every corner of the Christian world, that *the devil is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon*! The established hea-

thenism of this island is Buddhism, which both condemns and prohibits the worship of devils: at the same time, the essential principles of Buddhism are such, as open the way for the introduction and establishment of the degrading notions which have established this species of Satanic adoration in this country. Buddha was an atheist, in the most absolute sense of the word; his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted; the existence of a Creator is unequivocally denied; every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle—"without God in the world." They have no "Universal Father;" no Divine Superintending Power; the world has no moral and righteous Governor; and, consequently, no final Judge! So that, strange and affecting as the statement may appear, yet it is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne,—usurped universal empire,—legislated for his own dominions,—dictated the form of his own government,—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind. Viewing a large proportion of the family of man under such circumstances, it is by no means difficult to conjecture what would be the nature and tendency of a system of devotion dictated by the devil, and of which he himself was to be the object.

"It is a humiliating fact, that, while Buddhism has made so many success-

ful efforts to erase from the minds of men all ideas of the existence of a God, their writings every where abound with accounts of the devil. For, during the 350 transmigrations of Buddha, in the different bodies he assumed, the existence of the devil is acknowledged, and Buddha meets him at every turn as his grand and chief adversary. And a native painting, made in the Burman Empire, is now by me, representing Buddha's last grand conflict with the Prince of devils, who is leading on an army of devils to oppose his assumption of the character of Buddha. So that, in these writings, the existence of the devil is acknowledged, and he is recognized also in his own infernal character. In the form of devil worship established in Ceylon, this chief of devils, in his own real character, is also recognized and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours! These all have to do with human affairs. In a word, the world, and all things in it, is under their control and government. The demon worship of the Greeks and Romans, acknowledged good as well as evil demons. But from all I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men; and on this account the natives are in continual fear of them. Hence a very sensible native young man, in my company one evening, refused to pass under a large tree which overhangs the road; and on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas which the natives have formed of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them: all of which, if we

may add the services rendered them, go to show that these invisible beings, in the opinion of the natives, are wicked, malignant, mischievous, cruel,—in a word, diabolical ! And such are the objects of devotion pointed out by the Yakadurism of Ceylon.

“This system of idolatry has its prescribed forms, which are found in records, the antiquity of which it is not easy to trace. It has its priests, and round of established ceremonies, which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain he must be considered by them as the being into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the devil, or, more properly, to avoid his malignant or mischievous interference in their concerns, the natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail. The chief actors in these ceremonies are the *Yakadurayas*. These men are supposed to carry on continual intercourse with the devil ; they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject ; but, on my questioning these men *in private*, whether or not they really did hold converse with the devil, they have replied in the affirmative ; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe they made the confession reluctantly, and with no design to impose on me. However, this I leave ; only remarking, that in the person and whole demeanour of these men, there is something exceedingly strange and unaccountable ; and I never could prevail on one of them to look me in the face. They generally converse with much agitation ; and I never met one in the country, on

the road, but he would really hide his head in the jungle till I had passed. These men, having a particular knowledge of the devils, are resorted to in cases when persons dedicate themselves to one of these infernal beings ; which is a practice of the natives, to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their ‘works of darkness,’ they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings. And it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born ! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

“So generally does this superstition prevail, that, in a sermon I once heard the worthy Petrus Pandetta Sekera preach out of doors to a large congregation, against the worship of devils, he made a solemn appeal to his congregation, and said, that he feared almost every individual who heard him that day, was living in the practice of devil-worship. He stated also a fact, which shows to what an extent the superstition prevails ;—That when he was a priest of Buddha, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival. They arrived at a certain place, one evening, said to be under the government of a very noted devil ; and all his companions feared to pass through that part of his dominions, without making some offering to him.

Petrus, heathen as he was at the time, remonstrated with his fellow travellers, but in vain : every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

"When the Portuguese had possession of the Island of Ceylon, they prohibited devil-worship by government regulations, and made it a capital offence for any one to profess himself a devil-priest. The Dutch enacted laws against it, but less rigorous. How far such measures were successful, it is difficult to say ; but it is a fact, that the delusion has so complete a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles, and destroying its practice. Of late years, many important steps have been taken towards a complete overthrow of this system. The missionaries, on the various stations they now occupy, have directed much of their attention to it, and exposed it by every prudent means ; and in all our schools, among the children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian youths, taught in our schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a *devil-dance*, a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the missionary, which is generally successful. In the large and populous village of Colpetty, I have known many instances in which our elder boys have, by their own exertions, put down these vile ceremonies ; hence, in that village, which a few years ago abounded with such

practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of *Yakadurayas* and *Cappoas* united together, to have a grand ceremony, which was to continue a week, and at which, thousands of people were expected to attend with offerings. In this village several pious natives reside, who have been truly converted to God ; they were shocked to witness the preparations going on ; they united to protest against the ceremony ; exerted all their influence to prevent it ; and came to me, to beg I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious natives, who were principally females. After contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony from being performed ; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

"Our excellent friend, *George Nadaris*, a short time before I left the country, was taken very ill, and ordered, by the doctors, to go to his native village for a change of air. That village (*Amblom Goddy*) is the most notorious in the island for devil-worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connexions, entreating him to allow them to send for the devil's priests, to expel the devil, and cure him of his disorder. But George was firm, and proof against all the attempts made upon him ; and not only opposed these practices, as they related to his own case, but continued, while there, to reason with the people on their wickedness ; and assured them, that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, Jesus Christ.—

God graciously raised him up from the bed of death, restored him to his friends and his work again; and, on his return to Colombo, I had from himself the particulars of this Christian triumph over the works of darkness.

"One of those agents of Satan, with whom I had much conversation on the subject, lately begged a New Testament from me, which I gave him, on his solemnly promising me he would take care of it, and read it with attention and prayer. A day or two before I went on board ship, he came from his village, about fifteen miles from Colombo, and brought a petition, signed by about fifty of the chief men of the village, requesting a Christian school, with the names of about fifty children as a commencement. He offered himself as the master; and engaged, if we would help and stand by him, he would not only teach the school on Christian principles, but would drive the worship of the devil both from his own and the neighbouring villages."

With what feelings ought the foregoing accounts to be read! Reader, behold, in this statement, what ought to be to thee a matter of everlasting gratitude,—that thou, by the grace of God, art not one of that world which lieth in the power of the wicked! Rejoice also in this, that many in Ceylon have already, by the missionaries sent out by thy liberality and prayers, and the blessing of God upon their work, turned from this "darkness, to light," and, literally, "from the power of Satan, unto God." These are but the first triumphs of our holy Gospel. Let us send it forth still wider, and pray more earnestly that the energy of the Holy Spirit may accompany its preaching; and Satan shall fall, "like lightning from Heaven," from his throne, and his dominion over the wretched millions of man-

kind; and Jesus be hailed, by every land and every tongue, as the great and universal Deliverer.

Several thousands of the native children of Ceylon, are now taught to abhor the worship of devils, and every idol temple. Their desire to be instructed in Christianity is very strong. "At Nagalgam School," say the missionaries, "one half of the children have to come over a bridge to the school. Lately, a tax was laid upon the bridge; and as the children were unable to pay, it was apprehended that they would be deprived of the opportunity of attending. However, it is a fact, that such was their anxiety to attend the school, and being unable to do it in any other way, some of the eldest boys actually tied their school books, in a little bundle, on their heads, and swam across the river, twice a day, to get to school."

INFIDELITY DESTROYS ITSELF.

Lord Herbert, the most learned of the English deists, has written largely and elaborately, to show that what he calls the light of nature, is sufficient, without revelation, to teach us the knowledge of God and of our duty. He has been ably and triumphantly answered by several writers, especially by Hallyburton; but, what is remarkable, he has virtually answered himself. He declares that he asked, and, as he believed, received a revelation, or a miraculous intimation, to decide the momentous question, whether he should or should not publish his book *De Veritate*;—a book in which he undertakes to prove that all revelations, and all miracles, are unnecessary. We have a fair transcript of the whole passage, in Leland's "View of Deistical Writers," Vol. I. p. 42—45.

Speaking of a writer who had seen a manuscript life of Lord Herbert, drawn up by himself, Leland says :

"After having observed, that Lord Herbert's tract, *De Veritate*, was his favourite work, he produces a large extract relating to it in his Lordship's own words ; signifying, that though it had been approved by some very learned men to whom he had shown it, among whom he mentions Grotius ; yet as the frame of the whole book was so different from what had been written heretofore on this subject, and apprehending he should meet with much opposition, he considered, whether it were not better for him a while to suppress it.

"And then his Lordship proceeds thus : 'Being thus doubtful in my chamber, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words:—*O, thou eternal God, author of this light which now shines upon me, and giver of all inward illuminations ; I do beseech thee, of thine infinite goodness, to pardon a greater request than a sinner ought to make : I am not satisfied enough whether I shall publish this book : if it be for thy glory, I beseech thee give me some sign from heaven ; if not, I shall not publish it.*' I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the heavens, (for it was like nothing on earth,) which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded ; whereupon I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true ; neither am I any way superstitiously deceived herein ; since I did not only clearly hear the noise, but, in the serenest sky that ever I saw, being without all cloud, did, to my thinking, see the place from whence it came."

On this surprising, but unques-

tionable fact, Leland very justly remarks :—

"I cannot help thinking, that if any writer, zealous for Christianity, had given such an account of himself, as praying for and expecting a sign from heaven, to determine his doubt, whether he should publish a book which he had composed in favour of the Christian cause ; and upon hearing a noise, which he took to be from Heaven, had looked upon it as a mark of the Divine approbation, and as a call to publish that book ; it would have passed for a high fit of enthusiasm, and would, no doubt, have subjected the author to much ridicule among the gentlemen who oppose revealed religion. What judgment they will pass upon it in Lord Herbert's case, I do not know."

JUSTICE AND MERCY.

ZALEUCUS, lawgiver of Locris, passed a law, that every one convicted of a certain crime, should have both his eyes put out. His own son having violated the law, the lawgiver redeemed one of his eyes, by putting out one of his own—and thus became a memorable example of justice and mercy.—*Would not the offender, in a case like this, be apt to discern more distinctly the real turpitude of his crime and his own true demerit, than if the whole extent of the law had been executed upon him ? Would not the goodness of the father lead the son to repentance ?* Rom. ii. 4.

DAVID AND HOMER.

THE majesty of the style of scripture, is frequently adduced as an evidence of its Divine origin. In reference to the Deity, his works and worship, compare the compositions of the Old and New Testaments, with those of the most elevated strains of heathen poets and other writers, and

we shall instantly perceive a striking difference. This difference cannot be rationally accounted for, but on the supposition that the writers of scripture had higher and juster notions of Deity than others, and were raised above themselves, by Divine inspiration.

Dr. Burgh, in his "Dignity of Human Nature," says :

"The loftiest passage, in the most sublime of all human productions, is the beginning of the eighth book of Homer's *Iliad*. The following is a verbal translation of it.

"The saffron-coloured morning was spread over the whole earth ; and *Jupiter*, rejoicing in his thunder, held an assembly of the gods upon the high st top of the many-headed *Olympus*. He himself made a speech to them, and all the gods together listened :—

"Hear me, all ye gods, and all ye goddesses, that I may say what my soul in my breast commands. Let not therefore any female deity, or any male, endeavour to break through my word ; but all consent together, that I may most quickly perform these works.—Whomsoever, therefore, of the gods I shall understand to have gone by himself, and of his own accord, to give assistance, either to the *Trojans* or to the *Greeks*, he shall return to *Olympus* shamefully wounded ; or I will throw him, seized by me, into dark hell, very far off, where the most deep abyss is under the earth ; where there are iron gates, and a brazen threshold, as far within hell, as heaven is distant from the earth. He will then know, by how much I am the most powerful of all the gods. But come, try, O ye gods, that ye may all see. Hang down the golden chain from heaven, hang upon it all ye gods, and all ye goddesses ; but ye shall not be able to draw from heaven to the ground, *Jupiter* the great counsellor, though ye strive ever so much. But when I afterwards shall be willing to draw, I shall lift both the earth itself and the sea itself. Then I shall bind the chain round the top of *Olympus*, and they shall all hang aloft. For so much am I above gods and above men."

"With this passage, the most sublime of Homer, who probably had the greatest natural and acquired advantages of

any mortal for perfecting a genius ; let the following verbal translation of a few sentences from the writings of one who was educated a shepherd, and in a country where literature was not thought of, be candidly compared. "In this comparison," says Dr. Burgh, "I know of no unfair advantage given the inspired writer. For both fragments are literally translated, and if the critics are right, the *Hebrew* original is verse as well as the *Greek*."

"O Lord, my God, thou art very great ; thou art clothed with honour and majesty : Who coverest *thyself* with light as with a garment ; who stretchest out the heavens like a curtain ; who layeth the beams of his chambers in the waters ; who maketh the clouds his chariot ; who walketh upon the wings of the wind ; who maketh his angels spirits ; his ministers a flaming fire ; *who* laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment ; the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches ; *so is* this great and wide sea, wherein are things creeping innumerable ; both small and great beasts. There go the ships ; *there is* that leviathan, *whom* thou hast made to play therein. These wait all upon thee, that thou mayest give *them* their meat in due season. *That* thou givest them they gather ; thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled ; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created ; and thou renewest the face of the earth. The glory of the Lord shall endure for ever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth ; he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live ; I will sing praise to my God while I have my being."

However grand and elevated may be the former of these two

fragments, we appeal to every man, if, in comparison with the latter, it is not merely sublime nonsense.

"Nor is it in one instance only, that the superiority of scripture style to all human compositions appears. But taking the whole body of sacred poesy, and the whole of profane, and considering the character of the Jehovah of the former, and the Jupiter of the latter, every one must see the difference to be out of reach of all comparison. And, what is wonderfully remarkable, scripture poesy, though penned by a number of different hands, as *Moses, David, Isaiah, Jeremiah*, and the rest, in very distant ages, gives a distinct and uniform idea of the Supreme Being, no where deviating into any thing mean, or unworthy of him:—Whereas, there is *not one* of the ancient heathen poets, who gives a consistent idea of the Supreme God, or keeps up his character throughout.—*Homer*, in the same poem, describes his *Jupiter* with a great deal of majesty, and in another part represents him as deceived by his wife *Juno*, and overcome with sleep, while the inferior deities are playing what tricks they please, contrary to his intention. In short, the Supreme God is by *Homer* described as a bully; by *Virgil*, as a tyrant; by *Ovid*, as a beastly voluptuary; and by *Lucretius*, as a lazy drone."

Such is the god which the imagination of man has formed—such is the god whom heathen serve. *They who worship him are like unto him.*

REVIVALS.

NEW-HAMPSHIRE.

In North Hampton, in this state, between 60 and 70 persons are believed to have been regenerated by the Holy Spirit, since

March last. In Leicester the people are unusually attentive to divine things. Scarcely a family is to be found unaffected. The Rev. Mr. Upham, who was lately ordained at Rochester, writes to a friend in Andover, that a revival has commenced in that place, and about twenty have given evidence of a change of heart.—A correspondent writes, that in Weare, there is a good work among the Baptists; also, that in Milford there is a considerable awakening.

MAINE.

The same correspondent states; "and in Maine I learn there are several towns now enjoying a refreshing season." A letter from a Baptist clergyman in Portland, says, that God is carrying on a good work in Sidney. Dr. Chapin, of Waterville college, baptized twelve in that town, on the fifth of December. "The holy work seems to be spreading." In Nobleborough and the adjoining towns, there has recently been a considerable revival.

VERMONT.

Several towns in this state, have, during the past year, been visited by the gracious influences of the Spirit. In Townsend, a large number has been added to the church; and in North Adams, a revival has recently commenced.

MASSACHUSETTS.

There has been an extensive revival in Chatham, and in several of the neighbouring towns. The number of hopeful converts in Chatham, is estimated at one hundred and fifty; in Harwich, above one hundred; in Yarmouth, sixty; and seventy in Barnstable. In several other towns, prospects are favourable.

CONNECTICUT.

In Colchester and Bozrah, there are powerful revivals. In Montville is a good work of grace, which is traced to a remarkable providence of God, during the last summer, which called two of the worshippers from the house of God, immediately into eternity. About one hundred have become hopeful subjects of grace.-- A revival has recently commenced in Millington. Numbers are weekly "added to the Lord." In West Hartford, also, there is an awakening.

The Rev. Asahel Nettleton, in a letter to the Editor of the *Christain Mirror*, has given a detailed account of a large number of powerful revivals in this state, during the past year. For several years, very few portions of the globe have shared like Connecticut, in the glorious work of reformation. Thousands have been converted, and added to the different churches.

ALABAMA.

A letter to the Editor of the *Columbian Star*, from Greenborough, says: "I would inform you that some refreshing showers have been felt in this newly settled country. As many as eighteen were lately baptized at one time, in primitive style, at Bethel church, near Tuscaloosa. I think that I can perceive a pretty general attention to the preaching of the Gospel."

One of our correspondents, under date of November 28th, says—"There is a more general attention to the interests of religion here than formerly, and glorious revivals have taken place in different parts of this state. There have been baptized in one day, from six to ten, at several times, in several different churches in

the counties of Blount and St. Clair."

TREASURERS' ACCOUNTS.

Monies received by the Treasurer of the General Convention.

Nov. 30.

From Elder L. Leonard, the widow's mite, from the Dorset Female Mite Society, of Vermont,	\$10 00
From Abner Forbes, Esq. Treasurer of the Vermont and New-Hampshire Baptist Mission Society,	200 00
From Asa Billings, Esq. Treasurer of the Barre Association,	30 21

Nov. 25.

From Heman Lincoln, Esq. by the hand of the Rev. Dr. Baldwin, being the amount of a legacy left by Miss Silvester Tolman, for educating the Western Indians,	540 63
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Monies received by the Treasurer of the Columbian College and Agent of the General Convention, December, 1823.

By appropriation of the Government for the Fort Wayne School,	\$100 00
By W. Hancock, Esq. Newbern, N. C. for endowing the Presidency of the Columbian College,	5 00
By Thomas Cooper, Eatonton, Ga. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Philip Gatewood, Esq. King and Queen co. Va. for endowing the Presidency of the Columbian College,	10 00
By Bryan W. Lester, Esq. Charlotte co. Va. for endowing the Professorship of Language and Biblical Literature,	10 00
By John Wheeler, Esq. Murfreesborough, N. C. for endowing the Presidency of the Columbian College,	10 00
By Richard Gregory, Esq. Chesterfield co. Va. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Mr. Thomas Ditty, Washington City, for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Hon. Henry Clay, of Ky. for buildings,	50 00
By Miss Harriet Peek, Richmond co. Va. for endowing the Professorship of Mathematics and Natural Philosophy,	100 00
By Rev. Noah Davis, Accomac co. Va. for endowing the Presidency of the Columbian College,	10 00
By Daniel Davis, Esq. Salisbury, Md. for endowing the Presidency of the Columbian College,	5 00
By Rev. Joseph A. Warne, Newbern, N. C. for endowing the Presidency of the Columbian College,	10 00